The Bombay Guardian.

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WEEKLY REVIEW.

—THE Committee of the Society for the suppression of the Opium Trade have appointed Mr. Arthur Williams, of Saffron Walden, a member of the Society of Friends, as Secretary. Mr. Williams assumes his office with a strong conviction of the unrighteousness of the Opium revenue raised by the Government of India, and with an earnest desire to be an instrument in God's hands in putting a stop to this iniquitous traffic.

—IT appears that the treaty with England for the admission of Opium to China provides that it can be terminated on January 18th, 1891, if twelve months' previous notice has been given to that effect. China must be urged to give that notice, and then to insist upon its rights, assured that public opinion in Great Britain is too strong to permit the British Government to again go to war to force this destructive drug upon the Chinese people. The Opium traffic is one of the things that will receive considerable attention in the forthcoming *Banner of Asia*.

—FOR several weeks past the *Bombay Catholic Examiner* has been endeavouring to minimise the importance of the great meeting lately held by the Portugese Catholics of Bombay to protest against the usurpation of the Pope in appointing over them French bishops. It will be remembered that one of the grievances that led up to the Reformation in England was that corrupt and vile Italian bishops were appointed over English sees. The meeting referred to was held in the Framji Cowasji Hall and was packed to overflowing with an enthusiastic audience. We believe that the way of the Lord is being prepared amongst Indian Catholics, and that a great ingathering into the fold of Christ will take place from amongst them in the coming spiritual revolution in India.

—An extraordinary action at law is in progress at Madras. The congregation gathering at the church of Our Lady of Seven Dolours at Trichur, has thrown off the Romish yoke and are meeting as simple Syrian Christians. The Romish Bishop Medlycott, has sued the congregation for the building and everything in it. This would be like the English Romanists bringing an action for the recovery of Westminster Abbey.

—THE Portugese Catholics in Goa are in revolt. The Pope has handed them over, without asking their consent, into the hands of the Romanist Archbishop of Colombo. They object to this, being at present ruled over by the Archbishop of Goa, one of their own countrymen. The Catholic papers are sneering at Mr. Pinto who is leading the opposition as "the puny Luther of Goa." Rome is in trouble everywhere in India. God be thanked!

—A PRELATE of one of the corrupt Eastern "churches" has publicly become a Mahomedan. He is spoken of in a contemporary as a "Christian" Bishop. This is a misnomer. Like so many of the Romish clergy in out-of-the-way places, it is probable that he had never seen a Bible in his life. It is important to rescue the word "Christian" out of the muddle and the confusion into which it has fallen. A Christian is one who has been born again, through the belief of the promises of God concerning Christ, revealed in the Scriptures. No one else is a Christian.

—TWENTY-ONE thousand copies of the Scriptures were sold at the Glasgow Exhibition and five thousand New Testaments at the Melbourne Exhibition, by the National Bible Society of Scotland.

—THE State Council of the Canton of Vaud quashed the verdict against Miss Sterling, the Salvationist. The newspapers of Lausanne report that the chief of the Police Department of the Canton of Vaud has blamed the Judge of Orbe for his severity towards Miss Sterling. This is good. The agitation against this wicked sentence in England and Switzerland has succeeded.

—CHRISTIAN newspaper editors should be careful of their advertisement columns. In one of our English contemporaries, we see a paragraph in the midst of other reading matter which advertises a certain notorious pill, the proprietors of which have got out "an extraordinary penny publication" which is described as containing tales by "*first-class* authors like Ouida." So that the spectacle is seen of a Christian newspaper describing the lecherous novelist Ouida as a "first-class author." There is a bright side to religious newspaper advertising, however. The year before last the London *Methodist Times* refused £1,000 worth of questionable advertisements.

—LEVY LAWSON, proprietor of the London *Daily Telegraph*, left four hundred and fifty lakhs of rupees behind him. He frequently catered for the vilest passions of the populace in his paper, and opposed social, moral, and spiritual reform. It does not pay in the light of eternity to manage a paper in this way. Lying in his coffin, what good is his money to him? Eternity is alone worth living for.

—THE fact that God reigns in the earth is nowhere better illustrated than in the modern history of the Jews. Every nation without exception that persecutes the Jews, becomes poor, and every nation that treats them well becomes rich. Though God has cast off His chosen people for a time, He yet has a deep affection for them. Foreign Jewish farmers have been ordered to quit Poland within a month. The foreign Jews in Southern Russia expect to be expelled. Russia is the poorest and most bankrupt nation in Europe except Spain. Spain was two centuries ago the wealthiest, but she racked and burnt the Jews in her Inquisitions, and to-day she is a panpor-State.

—AN Indian gentleman studying in one of the English Universities writing to the Dacca *East*, a Native paper, says:—

You have asked "Are the people in England of the same kind as those that go out to India"? I have not yet had sufficient opportunities for judging of the English character, but all the opportunities I have had, have been in favour of Englishmen. Not to speak of the absence of roughness or hauteur which is the general characteristic of the Anglo-Indian, I have perceived nothing in the treatment of the English people—from the highest to the lowest—which would remind me that I belonged to a race which was inferior to theirs, or over which they were ruling. In fact I have here met with better treatment in the Railway stations and carriages than I could have expected to meet from the Indian Railway officials that belonged even to our own race. Unlike the Police constables that we have in India, the Police constables here are very polite and obliging. There is the sign of good breeding every where and the want of it nowhere.

Why should some Englishmen leave their politeness behind them in the Red Sea when they come to India? Englishmen in England are noted for the kindly relations which obtain between master and servant. Why should not the same thing be the universal rule in India?

—IT is a great mistake to urge upon "cultivated Hindus" or anyone else that they must yield to Christ because of the "inherent claims of His unsurpassed moral character." No one ever did or ever will yield from such a reason. To every unconverted man Christ is as Isaiah puts it—"He hath no form nor comeliness; and when we shall see him there is no beauty that we should desire him." Talking to unconverted men, cultivated or uncultivated, about the beauty of Christ is like talking of sunshine to the man born blind. The only way by which the "cultivated Hindu" will be reached is the same way that the poorest coolie will be reached, and that is by the way of the Cross. When the cultivated Hindu feels the burden of sin, and then by faith sees it laid upon Jesus, then and then only will he have his spiritual eyes opened to see Christ as He is.

"We are glad to notice," says *Dnyanodaya* "that Mr. A. M. Sangle, Marathi editor of this paper, and Dr. P. B. Keskar of Sholapur have been chosen as delegates to the National Congress at Allahabad, by the Union of Churches connected with the American Marathi Mission, and also Mr. Shahu R. Modak, as a delegate, from the Ahmednagar Municipality. We are glad that the Congress will be attended by Christian men, first, because we believe their whole influence will be thrown on the side of sincere loyalty to the British Government, and secondly, because they will side

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with the more conservative among its members who believe that the Congress should turn its attention more to the social and religious improvement of the nation, than to those impractical political movements for which the people are not yet prepared."

—In a late issue the *Times of India* had a long article—two columns of close printing—on the subject of "The Indian Liver," giving in vivid terms the danger to Europeans in an Indian climate of liver complaint. But from first to last the writer has not one word to say about the cause of nineteen twentieths of the troubles of Englishmen from that source, namely, the use of intoxicating liquor.

—In a leader summarising the work of Mr. Caine, M. P., the *Bombay Gazette* says :—"Jeypore has been visited, and two correspondents have been secured who will supply the place of a society. At Delhi Mr. Caine was confronted by an unexpected difficulty. The sectional jealousies between the Mahomedans and the Hindoos are so strong that it is found impossible to get up a meeting even for Temperance purposes, mutual animosities are so great. Mr. Evans went on to Lahore to enlist Native opinion on the side of Temperance, and Mr. Caine, who is now in that city, expects to be able to found a society there, which will take charge of the Punjab. So far Mr. Caine regards his mission as very successful, every Native gentleman and missionary wishing him well, while none of them have a good word for the Abkari policy of the Government. We may expect to see a good deal on this burning question in the English newspapers. Mr. Caine has visited a liquor farm and made notes, which will, no doubt, be read with interest by the distillers at home."

—There are twenty-two Protestant places of worship within the walls of the city of Rome. There are twenty-six in Bombay.

—The following young ladies were accepted as missionaries at the General Executive Committee meeting of the Woman's Foreign Missionary Society in Cincinnati. They are expected to shortly arrive in India. Miss Martha E. Day, Miss Ellen Forbes, Miss Frances O. Wilson, Miss Anna M. Rogers, Miss Mary Belle Griffiths, Miss Elsie Wood, Miss Anna Belle Long, Miss Theda Parker, Miss Frances E. Phelps, Miss Fannie Scott, Miss Rue Sellers, Miss Augusta Dickerson, Misses Perrine, Carroll and Sparks sailed from New York on Nov. 10. Misses Maxey, McBurney, Blair, Black, and Day sailed for India Nov. 17. Drs. Ernsberger and Sheldon sailed with the respective parties.

—An excellent article appears in the current number of *Progress* under the title "Labour is Noble":—

And the sooner the same principle is accepted and acted on here in India the better will it be for the people. When the poor become their own barbers and washermen, their own tailors and menders, the sooner will prosperity and a healthy spirit be spread among the masses. And the sooner the higher castes learn that manual labour as a means of livelihood is more manly and noble than mendicancy or hanging on to others for subsistence, the sooner will the real golden age come back to this country. A recent writer has remarked that "Into the public school systems of Great Britain, the United States, France, and Germany, manual labour is being more and more introduced. Would that it might be the same in India! God has given every one hands to work with. Every boy and girl should be educated and stimulated to make something or other *with his and her hands.*

The writer then goes on to give illustrations. The late Frederic, Emperor of Germany was a printer, and one of his sons is a first-class carpenter. Peter the Great of Russia was a ship-builder, competent to do everything in the art. One of the brothers of the Empress of Austria is a most skilful oculist; the great explorer Livingstone was a weaver; William Carey the pioneer missionary, a cobbler; Abraham Lincoln, the President of the United States who proclaimed the freedom of the slaves there, a rail-splitter; Michael Faraday, the great chemist, a bottle-washer to Sir Humphrey Davy; Elihu Burritt, one of the greatest linguists that ever lived, a blacksmith; and finally and above all, Jesus Christ, by whom every one will be in heaven who reaches there, was a carpenter.

TWENTY SALVATION ARMY OFFICERS WELCOMED TO INDIA.

On Monday last twenty Salvation Army officers from Canada were publicly welcomed to India at a meeting held in the Framji Cowasji Hall, Bombay. This party of reinforcements consists of ten men and ten women. They all appear to have been successful workers for the salvation of souls in Canada. £1,200, was contributed by Canadian Salvationists before the departure of this party, for their expenses and for the general work of the Army in India. The chief officer of the S. A. in Canada has promised fifty more such missionaries in another twelve months, with their expenses. His little boy had volunteered to go, but died just before the party started, with the yellow ribbon on signifying that he was an "Indian Candidate."

Among the speakers at this welcome meeting was a sturdy young man named Gough He has, like his celebrated Temperance namesake, a considerable gift of oratory. Mrs. Booth-Tucker was not able to be present owing to illness, but her new private secretary, Anagi Weerisooriya spoke very fluently in Cinghalese. The next speaker was the ex-captain of the Buddhist imitation Salvation Army, got up in opposition to the genuine article He gave a very lively account of his experiences during the last five months. Whilst leading the Buddhist Salvation Army, he had been very successful in getting the people into his building, but when there he had nothing to say to them, no Gospel to preach to them.

Commissioner Tucker then gave an account of the procession through Bombay that afternoon, when thirteen bullock gharries had been requisitioned, and a great sensation made in the Native quarters. Two young women then sang a duet,

> There are many who would tell us we are dreaming
> Thinking that Jesus shall reign o'er the nations of the world.

Commissioner Tucker afterwards gave one of his addresses justifying the S. A. He said some objected to the hurry they were in. Why should they not be? Numbers were in a hurry to be rich, and in a hurry to be great, and why should not they be in a hurry to win the world for Christ. He said that they did not suffer for the sake of suffering, nor fight for the sake of fighting, but they suffered and fought in order to bring the whole world to Christ.

BISHOP THOBURN.

A sketch of the life of Bishop Thoburn will not be out of place just on the threshold of his arrival for the fifth time on the shores of India, this time bearing the responsibility of the oversight of the rapidly growing Methodist Episcopal Church in India.

In his deeply interesting and instructive book, "My Missionary Apprenticeship," Bishop Thoburn tells of his call to the ministry, and to India, in so unmistakeable a manner that it has been as a sheet anchor to his soul ever since. Two years after his conversion he began to preach, and from time to time the conviction came with power to his spirit that God would send him forth into the Mission field, but he kept these feelings locked in his own breast, till an editorial appeal for six young men for India in one of the Church papers forced him to consider the question. He then decided to consult his presiding elder, but before he had opportunity to introduce the subject that gentleman began to speak of an interview he had just had with Bishop Janes, who was "on his way West looking for missionaries for India," and ended by saying, "James, how would *you* like to go?" He says, "I went upstairs to the little prophet chamber, and knelt down to seek for guidance from above, but I could not pray. God poured His Spirit upon me from on high, and my heart so overflowed with a hallowed feeling of love and joy that I could not utter a word. Before I could ask, God had answered. It was not so much a call to India that I received, as an acceptance for India."

From that time difficulties were cleared from his path, the Society accepted him, his widowed mother surrended her claims on him, believing that the Lord had indicated his path, and on April 12th 1859, he set forth from New York, bound for Calcutta. The ship was a small one loaded with ice. Eight other missionaries made up the party, of whom Dr Parker and wife of Moradabad, and Dr. and Mrs. Waugh of Naini Tal, are still in the field, veterans of the North India Conference. Rev. J. R. Downey, of Indiana, died a month after arriving at Lucknow. Three years later his widow became the wife of Mr. Thoburn; she died in about a year, soon after the birth of her first child. On the landing of the party at Calcutta, they proceeded up-country to Lucknow in charge of Dr. Butler, who had come to Calcutta to meet them. Two interviews in Calcutta impressed Mr. Thoburn much, one with Dr. Duff, full of enthusiasm, who spoke words of cheer and encouragement. Another with a dentist who took pity upon his youth and undertook to advise him not to waste his life trying to do what was "philosophically impossible," *i. e.*, make Christians of the Natives of India. Of this Bishop Thoburn says in the book referred to:—"The people on the Esplanade have forgotten that a dentist had his office there twenty-five years ago, but meanwhile, I have been permitted to see a Bengali Christian Church grow up within sight of the spot where I listened to this prophecy of evil"

Even at that early period Mr. Thoburn began to be impressed with the need of work among the European population of India. Calcutta was the first city he had

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ever seen in which there was no Methodist Church. The journey to Lucknow occupied eight days and nights, the East India railway being only partly made.

At Lucknow the little band of missionaries, then in the field assembled for a council of war. Many perplexing questions arose, but Mr. Thoburn says it was a season of profit and the precursor of many such meetings which have exercised an increasing influence on the development of the work and preceded the regular Conference gatherings before any such ecclesiastical divisions were introduced into India. Mr. Thoburn was appointed to Naini Tal. Here he had a busy time, holding English services for the European residents, superintending schools, and church building, besides learning the Hindustani language. At first he had a colleague, who was, however, soon drafted off to fill a vacancy elsewhere. As time went on and the work increased, he became more engrossed in his multitudinous duties and getting overburdened found himself prostrated with illness at the close of his first year's work. He began again more cautiously and at the end of the second year was encouraged by the baptism of his first convert from heathenism, who proved a worthy son in the faith. After his marriage with Mrs. Downey a school for girls was established and favourably received, and other work for women commenced and projected. Then came the unexpected death of his wife, leaving her babe a month old. The babe was kindly cared for by the wife of a brother missionary, and the bereaved husband set out on a cold weather tour among the villages at the foot of the Hills. Then he felt that his work at Naini Tal was drawing to a close and within a year he was on his way back to America with his motherless infant. He felt it clearly pointed out that this was God's way for him; he says, "He who mars our chosen plans can make other plans for us, and I began to feel that God's thoughts were above my fancies, God's promises above and beyond my hopes, and God's vineyard a wider sphere of labour than the choice little corner which I had thought to call my own."

After a year in America busily engaged for the most part in preaching and giving addresses by which much knowledge of India and mission work was diffused, he returned to an appointment made for him by Bishop Thomson who had visited India during his absence, organising a Conference, and forwarding the work. This appointment to a remote country district in the Himalayas rather dismayed him at first, but later he was glad to acquiesce in the wisdom of the Bishop's arrangements. This time he landed at Bombay, and as the G. I. P. Railway was still a thing of the future the journey through Central India was made in ox-carts and on ponies, and some part of it on foot. Before proceeding to Ghurwal, Mr Thoburn took part with Mr. and Mrs Parker and Mr and Mrs. Mansell in some itinerating work from village to village which was not without fruit for eternity.

At Paori he found almost unoccupied ground. A school for boys in charge of a Brahmin teacher was the nucleus from which he had to build. Two famous shrines in the province of Gurwhal were visited by large numbers of pilgrims, and close by a large fair at a noted junction of the Ganges yearly brought crowds together. Preaching at these places and laying foundations for future work at Paori occupied the next two or three years. At Moradabad he had a heavy charge during the furlough of Mr. and Mrs. Parker, and on their return was appointed to the old Hindu city of Sambhal and to be presiding elder of the Moradabad district.

As presiding elder, Mr. Thoburn had to fix all the salaries of the Native preachers in the district; this he felt to be a most harrassing duty. The fact that he was receiving a larger sum than any of them were, was often brought up, and he made plans, after much prayer and thought, to reduce his expenses, but just as these were matured he was called away to a fresh field of labour. The arrival of Miss Thoburn in 1870 led to important results in the development and organisation of woman's work in the mission field, which has reached a point in the M. E. Church beyond that of most other bodies. The need of parallel work for women being carried on simultaneously with that for men and boys, had continuously forced itself upon his mind, and the experiment of taking along an evangelist's wife and half a dozen other Christian women on one of his village tours, and setting them to work among the women while the men were reached by the men missionaries, was attended with the happiest results. He felt then that this was a call to enlist and train the Christian womanhood of India for the great work of regenerating the empire.

While in the Moradabad district Mr. Thoburn confined his attention distinctly to Native work, he only preached in English once, and that just as he was leaving, though often importuned to do so. He felt that he came to India to preach to the heathen, but he was again to be brought face to face with the needs of the European population till he was led to see that his commission was to "every creature." At Lucknow he was instrumental in greatly building up the English work, and in assisting to reconstruct the whole operations of the mission in that city as well as in developing an English work in Cawnpore, forty miles away. This was supplied by Lucknow preachers of various denominations at first, but was gradually left in the hands of M. E. preachers, and soon after became one of their recognised stations.

It is remarkable to those who have traced the beginnings of great movements to see how God has impressed upon the minds of several people in different places at the same time, the same longings, the same hopes and wishes, and led them to aspire to the same great object in His service. It was so in the case of William Taylor's visit to India, which had such glorious results. Mr. Thoburn had met Mr. Taylor and had been impressed with the thought that *he* would be in God's hands, the instrument of great blessing if he should come to India. Accordingly he wrote to Mr. Taylor and the letter reached him while on his way to India. Father Taylor came straight to Lucknow. The English work was organised and its aggressiveness tenfold increased, while the Native Church was also quickened. The next year Mr. Thoburn took part in establishing the *Witness* (now the *Indian Witness*), and was later specially led to relinquish his salary and trust God to supply his needs. He felt this leading as definitely as his first call to India, and reports that at the end of his first year without salary he found himself out of debt, and able to give away more money than he had ever done before. He requested the Missionary Society to apply his salary to the support of a Missionary to take charge of the newly developed press and publishing department, and the care of the *Witness*. This was promptly done and resulted in great good.

At the second "Dashera Meeting" a lady from Calcutta urged the claims of that city upon Mr. Thoburn, and when Bishop Harris came out shortly after, he found himself appointed to Calcutta. The ground had been broken up by Father Taylor and the nucleus of a church formed. A church building was in process of erection. "Father Taylor had determined to erect this building, and the steward whom God selected to pay the chief part of its cost was the Rev. George Bowen, of Bombay, ... In an unexpected way a sum of ten thousand rupees had come into the possession of this man of faith, and hearing of the new enterprise in Calcutta he at once sent the whole amount to help in the erection of the building." This church from the outset of Mr. Thoburn's arrival was too small for the crowds who gathered, numbers of the very worst people in the city were converted. A theatre was then taken for Sunday evenings at Rs. 100 per night, this was also crowded. A poor widow sent a note with 63 rupees, the proceeds of long and self denying economy, towards the building of a larger church. Mr. Thoburn took this as God's call to arise and build. The financial responsibility of such a work in a city like Calcutta was tremendous and called for great faith, but God is true, and the present suitable structure is a monument to the sanctified energy and answered prayer of Mr. Thoburn.

The work among sailors was organised during this time, resulting in the commencement of a crusade that is still in vigorous action and has resulted in hundreds of conversions. A Bengali Church grew out of the English work, that is still progressing and prospering.

In 1876 Mr. Thoburn visited America and again in 1880. In 1876 Bishop Andrews joined him on the return journey and he was re-appointed to Calcutta. Schools were established in connection with the work in the same way that the other operations were carried on, in entire dependence upon the leading of the Lord. In the same way also a mission to Rangoon was started in 1879, which was carried on it is true by others, though Mr. Thoburn opened up the work.

In 1886 Mr. Thoburn returned to America where he has spent two years in furthering India's cause and interesting thousands all over that Continent in the mission to which his life is devoted. He is returning to India with his wife and child. His eldest son has already preceded him as a missionary to this country.

It is instructive to notice how the varied character of his Indian experiences fit him peculiarly for the post of Bishop and the oversight of churches in the establishment of which he has had so large a share.

Epitome of News.

Saturday, December 8.

—The Municipality of Calcutta yesterday presented an address to the Viceroy who in reply said that he had always been a friend of local self-government. He exhorted the Calcutta municipality to continue with energy and perseverance the sanitary reforms which they have commenced.

—Last year the number of patients in the Calcutta Hospitals amounted to 263,849. It is noticeable that, while the death-rate in the town has slightly diminished, the attendance at the hospitals has increased From this it is inferred that skilled medical attendance and good management are bearing down the resistance of caste rules and popular prejudice.

—The Begum of Bhopal having expressed a wish to again try a Mahomedan Minister, the Government of India have sanctioned the appointment of Imtiaz Ali of Lucknow. Imtiaz Ali is a pleader of good standing and generally respected.

—The Conference on Provincial Finance which meets in Calcutta about a week hence will be presided over by Mr. Westland. The four Governments which will be represented are Madras, Bombay, Bengal, and the North-West Provinces, the deputed officers being, respectively, Mr. E. Stokes, Madras; Mr. J. Richey, Bombay; Mr. C. L. Macaulay, Bengal and Mr. R. Smeaton, North-West Provinces.

—The late Professor E. P. Barrows, of Andover and of Oberlin, was a remarkable scholar. When in his 83rd year he borrowed a Zulu grammar and mastered the tongue sufficently to read a Zulu prayer-book. He read 12 languages.

—Several Belfast gentlemen have promised £100 each towards the cost of establishing the Stevenson College for the training of Native missionaries at Kattiawar, India.

—A meeting to bid farewell to five Presbyterian missionaries going out to India was lately held in Duncairn Church, Belfast. One of the missionaries goes out to engage in Zenana work at her own expense.

Monday, December 10.

—Lord Lansdowne was accorded a very cordial reception on his arrival in Calcutta by a special train on Saturday. Howrah bridge was heavily decorated with branches of trees, and suitable mottoes such as "May success attend your rule," greeted the new Viceroy as he drove from the railway station to Government house. A state dinner was given in the evening.

—The ceremony of laying the foundation-stone of the projected Lady Dufferin Zenana Hospital in Calcutta was celebrated on the 5th instant. The ceremony took place under a large *shamiana*, under which there was a raised dais for the accommodation of the Viceroy and Lady Dufferin and a large number of noblemen and gentlemen. The honorary secretary read a report stating that the present building was intended to further the good work which commenced with a dispensary in 1886. The rapid and increasing popularity of the Hospital testified to the great, urgent need felt for such an institution in Calcutta. The total sum required for immediate operation would be Rs 1,06,000. The funds available, with the addition of recent donations, of the balance of the Bengal General Jubilee Fund is about one lakh of rupees; but then this sum was inadequate for the expenditure which must unavoidably be incurred. The Committee therefore made a further appeal to the wealthy benevolent citizens of Calcutta.

—The Rector of Woodstock (the Rev. Arthur Majendie) holds very strong views with regard to the late marriage of the Duke of Marlborough, who was divorced by his first wife in 1883, and was a short time back married again in America. When the Duke came to Woodstock with his bride the Rector would not allow the bells to be rung, and since the Duke has been at the palace various incidents have occurred by which the Duke has resented the conduct of the Rector. At a meeting of the Ruridecanal Chapter at Oxford on Saturday, Archdeacon Palmer presiding, the following resolution was adopted: "That the clergy of the rural deanery of Oxford, recognising the extreme danger to public morals from the relaxation of the sanctions of marriage in many countries at the present time, and accepting gratefully the resolutions of the Bishops lately assembled at Lambeth on this subject, hereby express their sympathy with the Rector of Woodstock in the difficult position in which he has been placed by his conscientious protest in a recent case within his own parish." The living of Woodstock, it may be mentioned, is one of ten that are in the patronage of the Duke of Marlborough, and Mr. Majendie was domestic chaplain to the late Duke, though we imagine he does not now hold the same position.

Tuesday, November 11.

—The Marquis of Lansdowne assumed charge of the office of Viceroy and Governor-General of India in the Council Chamber at Government House soon after 9 o'clock on Monday morning. A large company, including many ladies, assembled at Government House to witness the ceremony and to bid farewell to the Marquis and Marchioness of Dufferin.

—A letter of peculiar interest has been received by the Rev. Dr. J L. Hurlbut, corresponding secretary of the American Sunday School Union It was postmarked Jacksonville, Fla, and had been riddled by the fumigation punches of the postal quarantine. It told the touching story of the observance of Good Tidings Day at the very height of the yellow fever panic in that city. Forlorn as has been the condition of the poor colored people of Jacksonville through all this fatal Fall season, they have resolutely maintained their church services. Every week the Rev. W. J. Salmond, the self denying pastor of Haven chapel, has looked into the faces of his little band of members, diminished sadly by the hand of death, but loyal as ever to God and their church. When the third Sunday in October came round they insisted upon observing it as Good Tidings Day, and amid song and prayer they collected two dollars which they sent to Dr. Hurlbut to be used in helping schools poorer than their own. The real worth of such a gift made under such depressing conditions is beyond human computation.

—Sir M. Monier-Williams is preparing for press his recent lectures on "Buddhism," in which, it may be remembered, he brings before his readers its connection with Brahminism and Hinduism, and its contrast with Christianity.

—Bishop Crowther, who is now eighty years of age, has just returned to his field of labour in Sierra Leone.

—Our American contemporaries state that the famous "Nun of Kenmare" has been converted, and is now actively exposing the very superstitions she did so much to upbuild.

—The Committee of the Paris City Mission ask that on the 10th of each month special prayer should be made for proposed efforts at the Paris Exhibition.

—The Cunard steamer *Umbria* from New York, arrived at Queenstown at 10 p. m. on Sunday Nov. 18, after a passage of six days three hours, the fastest on record from the United States.

—It was announced some time ago that Asaph Hall had discovered at Washington, on Aug. 11 and 17, two satellites of Mars, their diameters being, as it seemed, not greater than ten kilométres, and their times of revolution around their central planet being shorter than had been observed in any similar case. The outer moon, named Deimos, was said to perform its revolution in 30½ hours, and the inner one, Phobos, in 7¾ hours.

—Her Majesty's cruiser *Hyacinth* has hoisted the British flag in the Hervey, or Cook's Islands, in the South Pacific. The event was celebrated with great rejoicing by the natives.

—Archdeacon Farler, of the Universities Mission to Central Africa, has translated the Gospel of Matthew into Bondei, a language of the people to the north of Zanzibar, and the south of Mombasa. Another version of the Gospels, and the Acts has been recently made for the Moskito Indians of South America.

—Mrs. Margaret Fox Kane, widow of the Arctic explorer, and one of the Fox Sisters, whose manifestations as "spirit mediums" caused so much sensation a number of years ago, appeared with her sister before an audience at the Academy of Music the other day, says the *Indian Witness*, and made a full exposure of the methods by which they produced their spirit-rappings. Mrs. Kane desires by this means to give a death-blow to Spiritism She claims that the sounds are produced by certain muscles of the leg. A plain wooden stool or table resting upon four legs and having the properties of a sounding board, was placed in front of her. Removing her shoe, she placed her right foot upon the table. The entire house became breathlessly still, and was rewarded by a number of little short raps —those mysterious sounds which have for more than thirty years bewildered hundreds of thousands of people. A committee, consisting of three physicians, taken from the audience, then ascended to the stage, and, having made an examination of Mrs. Kane's foot during the progress of the rappings, unhesitatingly agreed that the sounds were made by action of the first joint of her great toe.

—The Rev. F. W. Warne received nineteen persons into full connection with the Calcutta Methodist Episcopal Church, and eight on probation last Sunday. Land has been purchased for a parsonage at a cost of Rs. 10,000, on the North East side of the Church. Work on the new building will begin shortly.

Mr. W. S. Caine, M. P., expects to reach Calcutta by January 3rd. The temperance people will be glad to hear him.

—The following extract from a private letter from Pastor Chiniquy will interest many:—"You will help me to thank God when I tell you that my missions among my Roman Catholic countrymen are more and more blessed by our merciful Heavenly Father. In an evangelical tour of about six weeks, lately, in Boston and the surrounding New England cities, not less than ten thousand French Canadian Roman Catholics came to hear what I had to say about the errors of their Church, and more than one thousand acknowledged publicly that I was right. They gave up their errors to accept the Gospel as their only guide. Among those converts there were two Irish priests and one French Canadian."

Wednesday, December 12.

—The long-distance telephone line from Syracuse to New York was set in operation Nov. 5. The line will extend to Chicago by Spring. The construction is the finest in the world. Nothing less than forty feet poles are used; some are sixty five feet in height. Forty-five poles are used to a mile, which are supplied with thirty pin arms. The cost is $500 to a mile.

—The present Bishop of Bedford has recently become one of the patrons of the Church Army. One of their evangelists has been working under his sanction, on the very spot where the Whitechapel murders have taken place. Two more working men officers were sent last week to labour in India among their own class.

—Some Berlin ladies have just presented the Empress Victoria Augusta with a white silk apron, on which the names of her five young sons were worked. She received the gift in what we may call truly British fashion, putting the apron on and saying simply, "My husband desires me always to wear an apron. He says it looks more homely."

—The general Missionary Committee of the Methodist New Connexion has been gratified with the intelligence from China that a body of gentlemen in Tientsin have offered to erect a mission hospital, with 24 beds, for in-patients at Chu Chia Tsai, Shantung.

—The United States express messenger on the train of the North eastern railway was overpowered by a masked man about fifty miles from New Orleans. The robber secured about $50,000, stopped the train and made his escape.

—The Universities Mission has received the following cable message from Zanzibar: "Sunday, 10.36.—Bishop (Smythies) safe at Mkuzi. All the ladies, Revs. Wallace and Maxwell, and Mr. Coggan have come down to Zanzibar." The Secretary of the Mission explains, in view of a somewhat general impression that the political disturbances on the Coast have obliged the Mission to suspend its work on the mainland, that, while the ladies have for the present been withdrawn to the Island of Zanzibar, none of the mainland stations have been abandoned, and the work of the Mission is still being carried on. The British Consul-General at Zanzibar has issued a stringent proclamation, warning British subjects of the penalties incurred by their making illegal contracts with slave-owners for the employment of slave labour. Great Britain and Germany having invited Portugal to co-operate in the blockade, two vessels have been ordered to reinforce the Portuguese squadron on the East African Coast. The French Government, however, declines to allow to permit a search for slaves—but only for arms—on board vessels carrying the French flag.

—Some temperance doctors in London have proved by experiments that alcohol injures the senses. A row of figures placed on a wall, at distances, say, of 10ft., 20ft., and 25ft. from a person who was a life abstainer would be discerned by him very plainly. If, however a small quantity of alcohol with water was given him to drink slowly, he might discern the figures at 10ft, but at 20ft. they would be obscured, the beautiful power of adjusting the eye and focussing it at that distance having been injured. So, also, with the sense of hearing, the effect of a moderate dose being to make it less keen. The delicate touch and fine balance were lost through the effect of these small quantities of alcohol.

—The Congregational Union Jubilee meetings for Victoria, held last month at Melbourne, were remarkable for the munificent contribution of Mr G. W. Taylor, the accepted Liberal candidate for West Denbighshire Mr. Taylor, who is a prominent member of the church over which the Rev. Dr. Bevan presides is about to return to Wales, of which he is a native. Before leaving he wished his name to be associated with some permanent work in the colony, and he therefore offered a challenge gift of £50,000, to be contributed in five yearly instalments of £10,000 each. Two-thirds of this sum will be given on condition that a similar sum be raised by the other Congregationalists of the colony, and devoted to the establishment of a college for the ministry, affiliated with the University at Melbourne. The other £20,000 was conditional on a similar sum being raised in the colony for the establishment of a "Caterham" and a "Milton Mount," or, as a Melbourne correspondent puts it, "a grammar school for boys, and a high school for girls." Such a magnificent offer was most heartily taken up, and large sums then and there promised. Mr. Henry Lee (who, with Dr. Hannay represented the Congregational Union of England and Wales) promised £1.000.

—The question of coolie emigration to British Borneo is engaging the attention of the Government of India; and it is hoped that this new outlet for India's surplus population will be opened in a little time. The Government are only anxious to see that proper arrangements are made for protecting the interests of the emigrants, and ensuring their health and comfort before sanctioning the measures usual in such cases. The climate of Borneo is believed to be well suited to Natives of India.

—The Upper Burmah Summary reports that there were several dacoities in Shwebo and Myingyan districts. In the rest of Upper Burmah there were no occurrences of special importance. The Burmese police successfully attacked the dacoits in Shwebo and Sagaing districts. There were several surrenders of members of well-known gangs in Sagaing and the Southern Division.

—An address is being prepared by the Native ladies of Broach in honour of Lady Dufferin for transmission through Mr. Phipson of Bombay. The general address from Guzerat ladies will follow the Marchioness home with a commemorative article.

—The Empress Frederick arrived in England on Nov. 19 on her first visit to the Queen since the death of her husband. Her Imperial Majesty was accompanied by her three daughters, Princesses Victoria, Sophie, and Margaret.

—Mrs. Mansell, M. D. of Cawnpore has, at the request of the Committee of the Dufferin Fund, opened a women's dispensary in that city for the cold months. The Dufferin Fund has given Rs. 350 for the work Dr. Mansell has rented a small house in which she will dispense daily for two hours both medicine and advice without charge to women of whatever caste or nation.

—Last Wednesday the Annual entertainment given by the Lal Bagh Girl's High School, Lucknow was held in the old Methodist Episcopal Chapel in that station, and was a great success. The recitations and songs by the girls showed skill and careful training and the large audience appeared thoroughly to appreciate the programme. The Report of the Lady Superintendent showed the institution to be in a flourishing condition.

Thursday, December 13.

—Yesterday evening at 5 o'clock the Marquis and Marchioness of Dufferin arrived in Bombay on their way home to England. The Victoria terminus was thronged with Natives and Europeans anxious to get a peep at the retiring Viceroy. The railway station was handsomely decorated with shrubs and banners and a carpeting of crimson cloth where Lord Dufferin and his party were to alight from the train. A salute of 31 guns, announced Lord Dufferin's arrival at the terminus and he was then conducted to the Central Hall where an address was presented by the Municipal Commissioner on behalf of the Corporation of Bombay. This address was also presented in a handsome silver case similar to that presented to Lord Lansdowne.

—The P. & O S. N. Co.'s s. s. *Bengal*, with the outward English mails of the 30th ultimo. left Aden for Bombay at 4 o'clock on Tuesday afternoon.

—Lord Reay has offered a prize of Rs. 150 to the coming Exhibition of the Bombay Art Society. We understand that over a thousand rupees will be given in prizes at this Exhibition. The intended Exhibition in Calcutta, which it was feared would clash with the Bombay one, has, we learn, been definitely abandoned.

—Munshi Newul Kishore, of Lucknow, has just issued, for distribution among Lord Dufferin's friends and admirers, an Urdu translation of all the speeches—official and social—which he has delivered during his Viceroyalty of India, prefacing the volume with a summary of Lord Dufferin's public acts in his administration of the country and giving as a frontispiece a well-executed photograph of the author of the speeches.

—Mr Bright is somewhat better. Although it is gratifying to his family to see the Right Hon. gentleman free from pain, and apparently recovering, they do not rely with too much confidence upon this, remembering that he is still in a weak state.

—The seventy-fifth anniversary of the liberation of the Netherlands from French domination was celebrated on Nov. 18th throughout the kingdom with the utmost enthusiasm. The fêtes were enhanced by the news that the King was able to dine as usual with the Queen and the Crown Princess, and that his Majesty's health might, in fact, be considered as perfectly re-established.

Friday, December 14.

—The Hon. H. M. Birdwood takes furlough for one year from January 4th next.

—Lady Dufferin visited the Indo-British Institution yesterday, and also received a deputation of about 50 representative ladies who presented her with a farewell address signed by about a thousand European and Native ladies of Bombay.

—The total number of deaths registered in Bombay during the week ending Tuesday, 11th Dec., 1888, was 432, being 20 less than the preceding week and 124 more than the week ending the 6th Nov., 1887; 32 more than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 10; Brahmins, 16; Lingayet, none; Bhattias, 8; Hindoos of other castes, 126; Hindoo outcastes, 35; Mussulmans, 91; Parsees, 23; Jews, none; Native Christians, 10; Eurasians, 3; Europeans, 5; while the rate of mortality per 1,000 of the population was 23 99. There were 100 deaths from remittent fever, being 5 less than the last week and 26 more than the corresponding week of last year. There were 6 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 3. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were 67, 22, and 12 last week, against 58, 17, and 16, respectively, in the corresponding week in last year. During the week 361 births were reported in the different districts.

—The Annual Exhibition of the American Mission School in Bombay will be held tomorrow, Saturday, afternoon, at 4. 30 p. m. in the American Mission Church, No. 2 Jail Road the public are invited.

—The ire of the Sultan of Morocco has been raised at the large number of Moors who have by some means or another secured the protection of foreign powers. Without such protection, well-to-do Natives have long been liable to momentary imprisonment, with the view of a ransom being extorted from them; now it has become the rule for the protection of Christian powers to be held in fanatical contempt. Recently a Moor, who made an arrangement with a British Jewish subject, which he thought entitled him to protection, was beaten unmercifully by order of the Governor of the district, and not only was his property all taken away from him, but a pack-saddle having been put on his back and a bitted bridle in his mouth he was made to walk on all fours through the town, and proclaim himself the beast of burden of the Christians. He is still working as a mortar-man in prison *The Times* correspondent at Tangier declares this to be one among a thousand similar outrages.

The public-houses in Liverpool have been reduced by fully 300 during the last 18 years

THE SECOND COMING OF CHRIST.*

By D. L. Moody.

There are

THREE GREAT FACTS

foretold in the Word of God.

First, that Christ should come; that has been fulfilled.

Second, that the Holy Ghost should come; that was fulfilled at Pentecost, and the Church is able to testify to it by its experience of His saving grace.

Third, the return of our Lord from Heaven. For this we are told to watch and wait, "till He come."

Look at that account of the last hours of Christ with His disciples. What does Christ say to them?—If I go away I will send death after you to bring you to Me?—I will send an angel after you? Not at all. He says, "I will come again and receive you unto Myself." If my wife were in a foreign country, and I had a beautiful mansion all ready for her, she would a good deal rather I should come and take her to it than that I should send some one else to bring her. So the Church is "the Lamb's wife" Christ has prepared a mansion for His bride, and He promises for our joy and comfort that

HE WILL COME HIMSELF,

and take us to the place He has been all this while preparing.

It is perfectly safe to take the Word of God just as we find it. If Christ tells us to watch, then watch! If He tells us to pray, then pray! If He tells us He will come again, wait for Him! Let the Church bow to the Word of God, rather than try to find out how these things can be. "Surely, I come quickly," said Christ. "Even so come, Lord Jesus," should be the prayer of the Church (Rev. xxii. 20).

Take the record of the words of Christ at the institution of the Lord's supper. It seems to me that we have lost sight of one of the most precious things about the ordinance. "For as often as ye eat this bread and drink this cup, ye do show the Lord's death *till He come*" (1 Cor. xi. 25, 26). But most people seem to think that the Lord's table is the place for self-examination and repentance, and for making good resolutions. Not at all: you spoil it that way. It is to "show forth the Lord's death;" and we are to observe it "till He come."

Some people say, "I believe Christ will come on the other side of the millennium." Where do you get that? I cannot find it. The Word of God nowhere tells me to watch and wait for the coming of the millennium, but for the coming of the Lord. I do not find any passage in which God says the world is to grow better and better, and that Christ is to have a spiritual reign on earth of a thousand years. But I find that

THE WORLD WILL GROW WORSE AND WORSE,

and that at length there will be a separation. "Two shall be in a field; one be taken and the other left. Two women shall be grinding at a mill; one taken and the other left. Two shall be in one bed; one taken and the other left" (Matt. xxiv. 40—42; Luke xvii. 34—36).

The Church is to be translated out of the world: and of this we have two examples already—two representatives (as we might say) in Christ's Kingdom, who have passed through what is one day to be the experience of all His true believers then living upon the earth. Enoch is the representative of the first dispensation; Elijah of the second; and, as a representative of the third dispensation, we have the Saviour Himself, who is entered into the heavens for us, and become the first-fruits of them that slept. *We* are not to wait for the judgment of the great white throne (Rev. xx. 11); but the glorified Church is set on the throne with Christ, and is to take part in judging the world (Rev. iii 21; 1 Cor. vi. 2, 3; Matt. xx 23; Mark x 40).

Now, some of you think this is a new and strange doctrine, and that they who preach it are speckled birds. But let me tell you that many spiritual men in the pulpits of Great Britain are firm in this faith. Mr. Spurgeon preaches it. I have heard Mr. Newman Hall say that he knew no reason why Christ might not come before he got through with his sermon. But in certain wealthy and fashionable churches, where they have the form of godliness, but deny the power thereof, —just the state of things which Paul declares shall be in the last days—this doctrine is not preached or believed. Those who attend do not want sinners to cry out in their meeting, "What must I do to be saved?" They want intellectual preachers who will cultivate their taste, brilliant preachers who will rouse their imagination; but they do not want the preaching that has in it the power of the Holy Ghost.

We live in the day of

SHAMS IN RELIGION.

The Church is cold and formal: may God wake us up! And I know of no better way to arouse the Church than by getting them to look for the return of our Lord.

Some people say, "Oh, you will discourage the young converts if you preach that doctrine." Well, my friends, that has not been my experience. I have felt like working three times as hard, ever since I came to understand that my Lord was coming back again. I look on this world as a wrecked vessel. God has, as it were, given me a Life-boat, and said to me, "Moody, save all you can." God will come in judgment to this world; but the children of God do not belong to this world; they are in it, but not of it, like a ship in the water. This world is getting darker and darker; its ruin is coming nearer and nearer; if you have any friends on this wreck unsaved, you had better lose no time in getting them off.

But some one will say, "Do you then make the grace of God a failure?" No; grace is not a failure, but man is. The antediluvian world was a failure; the Jewish world was a failure; man has been a failure everywhere, when he has had his own way and been left to himself, Christ will save His Church, but He will save them finally by taking them out of the world. Now, do not take my word for it; look this doctrine up in your Bibles; and, if you find it there, bow down to it, and receive it as the Word of God.

Take Matthew xxiv. 50: speaking of the unfaithful servant, we read: "The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

Take 2 Peter iii. 3, 4: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming! for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Go out into the streets of this city, and ask men about the return of our Lord, and that is just what they would say: "Ah, yes; the Lord delayeth His coming!"

"Behold, I come quickly," said Christ; and the last prayer in the Bible is, "Even so come, Lord Jesus" (Rev. xxii. 7, 20). Were the early Christians disappointed, then? No; no man is disappointed who obeys the voice of God. The world waited for the first coming of the Lord, waited for four thousand years; and then He came. He was here only thirty-three years, and then He went away.

But He left us a promise that He would come again. And, as the world watched and waited for His first coming and did not watch in vain; so now, to them who look for and love His appearing, shall He appear a second time unto salvation (2 Tim. v. 8; Titus ii. 13; Heb. ix. 28).

Now, let the question go round, "Am I ready to meet the Lord if He comes to-night?" "Be ye ready also; for the Son of Man cometh at an hour when ye think not" (Luke xii. 40)

There is another thought I want to call your attention to, and that is: Christ will

BRING ALL OUR FRIENDS WITH HIM

when He comes.

All who have died in the Lord are to be with Him when He descends from His Father's throne (Rev. iii 21) into the air. (1 Thess. iv. 14—17).

A brief interval of time ensues between this meeting of all His saints in the air and His coming with all His saints to execute judgment upon the ungodly, to chain Satan in the bottomless pit for the thousand years, and to establish the millennial reign in great power and glory. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years." (Rev. xx. 6)

"But the rest of the dead lived not again until the thousand years were finished: this is the first resurrection" (verse 5). That looks as if the Church was to reign a thousand years with Christ before the final judgment of the great white throne, when Satan shall be cast into the lake of fire, and there shall be new heavens and a new earth. (Rev. xx. 1—15; xxi. 1—5.)

Now, I want to give you some Texts to study:—

When we eat the Lord's Supper, we show forth His death, until He come. (1 Cor. xi. 26.)

We are using our talents, until He come. (Luke xix. 13.)

We are *fighting* the good fight of faith, until He come. (1 Tim. vi. 12—14.)

We are enduring tribulation, until He come. (2 Thess. i. 7.)

We are to be patient, until He come. (James v. 8.)

We wait for the crown of righteousness, until He come. (2 Tim. iv 8.)

We wait for the crown of glory, until He come. (1 Pet. v. 4)

We wait for reunion with departed friends, until He come. (1 Thess. iv. 13—18)

We wait for Satan to be bound, until He come. (Rev. xx. 1—3.)

* From a small book suitable for presentation, published by Messrs. Morgan and Scott, Paternoster Building, London.

"Well, Molly," said the Judge, going up to the old apple-woman's stall, "don't you get tired sitting here these cold dismal days?" "It's only a little while," said she. "And the hot, dusty days?" said he. "It's only a little while," answered Molly. "And the rainy, drizzling days?" said the Judge. "It's only a little while, sir," said Molly. "And your sick and rheumatic days, Molly?" said the Judge "It's only a little while, sir," said she. "And what then, Molly?" said the Judge. "I shall enter into that rest which remains for the people of God," answered Molly, devoutly. "And the troublesomeness of the way then don't pester and fret you?" "It's only a little while, sir." "All's well that ends well, I daresay," said the Judge; "but what makes you so sure, Molly?" "How can I help being sure, sir," said she, "since Christ is the way and I am in Him. He is mine, and I am His. Now I only feel along the way. I shall see Him as He is in a little while, sir." "Ah! Molly, you have got more than the Law ever taught me," said the Judge. "Yes, sir, because I went to the Gospel." "Well, Molly, I must look into these things," said the Judge, taking an apple and walking off. "There's only a little while, sir," said she.

INTERNATIONAL BIBLE STUDY.

By Rev. J. E. Scott, Ph.D.

Fourth Quarter. Lesson XII.

Sunday, December 23.

Ruth i : 16-22.

Subject :—Ruth's Choice.

I. Introductory.

1. *Golden Text:* Thy people shall be my people, and thy God, my God.—Ruth 1. 16.

2. *Home Readings :—*

M. Ruth's choice.....Ruth 1. 16-22.
Tu. Preceding narrative .....Ruth 1. 1-10.
W. Ruth finds favor .....Ruth 2 1-12
Th. Kindness of Boaz.....Ruth 2. 13-23.
F. Jonathan and David .....1 Sam. 20. 11-17
S. Leaving all for Christ .....Luke 13. 18-30.
S. An inseparable Friend .....Rom. 8. 31-39.

3. *Memory Verses:* 16—18 inclusive.

II. Historical.

In this lesson we have the interesting story of the heathen girl of Moab who was faithful and loving and who became, by the choice of Heaven, the illustrious ancestor of our Lord. While this lesson has no historical connection with the others, yet it is important as an account of one of the families of Judah. Says Milman : "The habits of the people are nowhere described with such apparent fidelity and lively interest as in the rural tale of Ruth and her kinsman—a history which unites all the sweetness of the best pastoral poetry, with the truth and simplicity of real life." Says Lange : "An ancient Israelitish family of Bethlehem fell into misery. They had left their native country in a time of distress, in order to save themselves from participating in it. But in the stranger's land, in Moab, a harder fate alights upon them. Death carries off father and sons ; the mother remains behind, childless and widowed. True, she has daughters-in-law ; but these are without offspring, and also Moabitesses, aliens, not without fault chosen to be wives of her sons. Naomi's situation is as bad as it can be. In Moab she cannot remain ; sorrowfully she returns to Bethlehem. Her house is desolated ; upon herself rests the hand of God. But in the midst of despair, a consolation arises for her. Ruth, her Moabitish daughter in law remains with her. No dissuasion of her mother-in-law restrains her. She gives up everything, native land and paternal home, yea, even the hope of better fortunes, continues faithful to her love for Naomi, and goes with her to her God and her people. * * * * * From the Moabitess springs the son, of whom David, the king of Israel, who rose from among the flocks of Bethlehem to be a hero and a prophet, is the celebrated grandson "

III. Exegetical.

16. *And Ruth said.*—Orpah went back to her people and her gods, but Ruth at once decided to go with the bereaved Naomi. *Entreat me not to leave thee.*—Naomi knew that on account of religion the daughters-in-law were cut off from Israel and that if they followed her they must in all probability remain as widowed outcastes, hence she had said "Return thou after they sister-in-law," but Ruth, the tender, warm hearted and faithful Moabitess, "clave unto her" and would not return. *Whither thou goest I will go.*—"Orpah is repelled," says Lange, "because she thinks only of the bridal she might lose. Ruth is attracted; for if that which distinguishes this people which she already loves be its God, then she loves that God also. In Naomi she loves both people and God. Ruth's love is true love: it cleaves to Naomi not for advantages, but on account of her virtues and amiability. Ruth desires to be one with her for life She will not let her alone, wherever she may be. What Naomi has, she also will have, her people and her God." *Thy people shall be my people, and thy God my God* — What a noble triumph of love! As Dr Clarke says : "A more perfect surrender was never made of friendly feelings to a friend."

17. *The Lord do so to me, and more also, if aught but death part thee and me* —"An ancient form this of imprecation, by which Ruth confirms, with a solemn oath, her resolution to adhere to Naomi till death. She knew that death could part them for a time, but was resolved that nothing else should, not any kindness from her own family and people, nor any hope of preferment among them ; nor any unkindness from Israel, nor the fear of poverty and disgrace among them. No ; *I will never leave thee.*" (Benson.)

18. *Then she left speaking unto her.*—Some think that Naomi took the plan above narrated to produce in her daughters-in-law *steadfastness of mind* and that she really did not want them to go back. If so, Ruth's decision must have delighted her heart.

19. *All the city was moved about them.*—"It appears that Naomi was not only well known, but highly respected also at Bethlehem; a proof that Elimelech was of high consideration in that place." (Clarke). The contrast between Naomi the prosperous wife and mother, who went away a few years before, and the poor forlorn widow who returned, would elicit their strongest sympathy.

20. *Call me not Naomi.*—The word Naomi means *beautiful* or *cheerful.* Such a name was not in keeping with her feelings or state. *Call me Mara*—meaning *bitter. The Almighty hath dealt very bitterly with me.*—It may have been the purpose of *Shaddai*, or the self-sufficient one, to thus bring about a condition of things wherein the greatest love and fidelity could be developed.

21. *I went out full.*—"It is likely that Elimelech took considerable property with him into the land of Moab; for as he fled from the face of the famine, he would naturally take his property with him." *The Almighty hath afflicted me.*—"It well becomes us," says Henry, "to have our hearts humbled under humbling Providences. When our condition is brought down, our spirits should be brought down with it. And then our troubles are sanctified to us, when we thus comfort with them: for it is not an affliction in itself, but an affliction rightly borne, that doth us good."

22 *They came to Bethlehem in the beginning of* the barley harvest.—About the end of March.

IV. Doctrinal.

1. "The native, the amiable *simplicity*, in which the story of Ruth is told, is a proof of its *genuineness.* There are several sympathetic circumstances recorded here which no *forger* could have invented. There is too much of *nature* to admit anything of *art.*" (Clarke.)

2. Ruth is a prophesy, than which none could be more beautiful and engaging, of the entrance of the heathen world into the kingdom of God. (Lange.)

3 Piety, wherever found, has the power to win the hearts of people. It is able to diffuse joy even among those who do not believe.

4. As long as the Church is called Naomi, there is no lack of adherents : but when she appears as Mara, and is signed with the cross of Christ many go back. (Starke.)

V. Homiletical.

1. A lesson of love for families. The love between Ruth and Naomi is most wonderfully touching and sweet. There was no possible barrier that could separate the mother and daughter-in-law.

2. Real distress always meets with sympathy. The human heart is not dead to the cry of the humble, suffering poor. Those returning in real want to the *house of bread* will find friends to help them.

3. It is well to acknowledge God in all our troubles. Not a sparrow falls without His notice. He loveth whom He chasteneth.

4. When we reach the lowest condition, it will be *the beginning of barley harvest* There will always be something for us, and Providence will arrange some way for our support.

5. May the *love of Christ* constrain us and give us a *steadfast mind* to love God and his people and go wherever He may lead.

"THE RECENT ATTACKS ON MARRIAGE"

A sermon by the Bishop of Bombay

The Cathedral was crowded to overflowing, some even listening outside the windows, last Sunday evening, when the Bishop of Bombay preached a sermon on the above subject. He took his text from Matthew xix., 6, "What therefore God hath joined together let not man put asunder." In the course of his sermon he said :—"The plea put forward in favour of relaxation is the large proportion of marriages which prove unhappy. So many, it is urged, turn out wretched, fail at least to answer to expectation, that unless such may be dissolved by consent, untold suffering is inflicted on individuals, and marriage itself is discredited

The sufferings of individual men and women appeal so keenly to the hearts of every one of us, that only the weightiest of considerations on the other side can prevent our conceding everything for their relief Still the pains of individual sufferers cannot be allowed to outweigh the common good. If the measures proposed for their relief are fatal to the well-being of society, then the sufferings of even numerous individuals must not induce us to give the rein to our sympathies at the expense of higher principles of action. We may not sacrifice all that is noblest because it so often sinks below its proper level, and that with results so sad. What then, is that general principle, all-important to society at large which forbids us to relax the marriage bond in favour of those who have found it irksome ? It may be summed up in, literally, a dozen words—to make marriage a terminable contract is, virtually, to abolish it altogether.

There stand and fall with the indissolubility of wedlock, the three best things that remain to human nature, the things which are associated with these words—Home, husband and wife, and child. How fares it with all the blessed relations which we associate with husband and wife, if separation become possible at will ? I put it to every man who is a man—Is a wife a wife at all if she is bound to you just until you choose to part with her ?

I put it to very true wife—Were a husband a husband at all, if you knew that you could leave him at will, and if you knew that when you took him as your husband ? What is it that gives marriage its crown of glory, but its character of inviolability ? What is left in it for any one to be proud of if that inviolability be taken away ? I think the question answers itself in every mind which is not hopelessly corrupt.

Make marriage, then, a terminable contract, and you take the meaning and the beauty out of those watchwords of all that is noble—Home, Husband or Wife, and Child.

And then what follows for society ? That follows which has followed in every country where the fount of domestic virtue has been poisoned—the degradation of individual life, and the extinction of national greatness.

From which thing may God in His goodness deliver the Church and people of England ! "

Selfishness begins wi' thinkin' owre much o' one's ain duties and influences and wee bit ways instead of living right oot o' oneself, like the bonnie flowers that smell sweet whether they're sniffed or not.

Bombay Church Directory,

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the time of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION C. M. S.

REV. W. St Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a. m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p. m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Sabbath School 4-30 p. m. Prayer Meeting Wednesday at 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev. E. F. Frease, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p. m. at the Y. M. C. A. Rooms, Apollo Bunder—Sunday-School, 9-30 a. m. and Prayer-meeting, Wednesday, 8 p. m., Vernacular Service, Sundays 3 p. m., Evangelistic Service, 8 p. m., Temperance Hall, Colaba.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 8-30 a m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 7 a. m.

Grant Road Mission—Rev. W. W. Bruere Pastor. Tamil service at 7 30 a. m Sabbath School at 3. p. m. and Marathi service at 4 p. m.

MAZAGÓN — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

Rev. B. Mitchell, *Superintendent.*

SERVICES as follows:—Monday, Tuesday, 7-30 p. m., Thursday, Gospel Free Tea, 7-30 p. m., Friday, Gospel Service, 7-30 p. m., Sunday, Gospel Service, 7 p. m. Singing for half an hour previous to service. Spare periodicals for Reading-room and for distribution, also cast off clothing, are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto. at 7. Gujerati.

Khetwadi Back Road, ditto at 7. Marathi.

Chinchpoogly ditto at 6. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a.m. and 6 p. m. Sunday-school, 4-30 p. m.— Cordial invitation to all.

VARIOUS.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday at 8-30.

Weekly Meeting at the Home of Hope Grant Road Bridge, Tuesdays, 7 p. m.

Bible Reading, Mr. Glaskin's Rooms, Old Byculla Hotel, Saturdays, 6 p. m.

The Bombay Guardian,

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Missionary intelligence, reports, books for review, correspondence, and exchanges, should be addressed—"The Editor, *Bombay Guardian*, Tardeo, Bombay."

English Agents:—Messrs. Dyer Brothers, Rose Street Corner, Paternoster Square, London, E. C., who will receive subscriptions and Advertisements.

SATURDAY, DECEMBER 15TH, 1888.

NOTES AND COMMENTS.

"Greater is He that is in you, than he that is in the world."

The first Bishop of the Methodist Episcopal Church in India, Dr. J. M. Thoburn, a sketch of whose incessant activities in the Lord's service appears on another page, is expected to arrive in Bombay by the mail steamer on Monday next. Arrangements have been made to give him a public reception that evening at eight o'clock in the Methodist Episcopal Church, Grant Road, Bombay, the Rev. D. O. Fox, of Poona, presiding. The address of welcome will be delivered by the Rev. Dr. Rudisill, of Madras, Presiding Elder of the Madras District of the South India Conference. After the response by Bishop Thoburn there will be half an hour spent in introductions, handshaking and sociability. Members of all Christian Churches are invited by the conveners of the meeting to be present, and especially all missionaries.

Next week Bombay will have the privilege of welcoming delegates to the first Annual Meeting of the Indian Sunday School Union. The sittings will occupy three days, commencing on Wednesday the 19th. The morning sessions from 7-30 to 9, will be held in the Free Church, Esplanade. The evening sessions from 5 to 7-30 in Grant Road Church. For the full programme see our issue of December 1st. We hope all Bombay Christians will unite in making this convention a great success.

We reprint on the next page, with additions, the detailed account of the magisterial outrage upon a Christian girl at Patna, which appeared in our Special Edition of Monday last. It will be seen that the friends of outraged maidenhood have spared neither trouble nor expense to save the victim of this outrage. They have not so far been successful. While the efforts to rescue the girl must know no cessation till they succeed, or the victim has appealed in her death to the last and Supreme Tribunal, the questions which these Patna proceedings have raised have passed beyond the case of this poor girl, to matters of national importance. We shall see to what extent British rule and law will sanction the degradation of girlhood in this country, and seeing this, the growing party of national righteousness here, aided by the British Churches, will insist upon and carry a series of measures for the protection and elevation of this poor girl's countrywomen, which will best avenge the wrongs which have been inflicted upon herself.

At a special meeting of the Gospel Purity Council for India held in Bombay on Thursday morning, a telegram was read from Lord Lansdowne in reply to telegraphic messages on the Patna case from the Rev. H. C. Stuntz, one of the Hon. Secretaries of the Council. The Viceroy's message stated that he "sees no reason for intervening." Upon this reply the Council made the following minute:—

This Council requests the Rev. H. C. Stuntz, one of its Hon. Secretaries, to communicate to the Viceroy the facts of the case about the magisterial outrage at Patna, as recorded in the Special Edition of "The Bombay Guardian" of December 10th, 1888, that account having been compiled from copies of documents used in the proceedings, and from the statements of eye-witnesses. The facts being thus placed before the Viceroy, this Council hopes and expects that he will take immediate action to secure the safety of the girl Luchmin, including her removal from the custody of the immoral persons to whom she has been unlawfully assigned; and to suspend the Magistrate Quinn for his illegal acts. This Council considers it an extraordinary and utterly unjustifiable proceeding for a Magistrate to be asked to report upon his own delinquencies, especially in a case of such gravity as the present.

The Council also laid down at this meeting the principle that an Indian girl's chastity should not be less protected by law than her property. The law in relation to property is that a European or Parsee girl is considered a minor and cannot legally dispose of her property until she is twenty-one years of age. The property majority of a Hindu or Mahomedan girl is eighteen years. But as the law now stands, either a European, Parsee, Hindu or Mahomedan girl is regarded as having arrived at her majority in regard to the disposal of her virtue, at the age of ten years. That is to say, the Indian Government holds that womanhood is not reached until the age of eighteen or twenty-one, where property is concerned, but that if a profligate man ruins a child of ten, he can legally plead that she is a woman, and therefore responsible for the charge of her own chastity. It is felt that a speedy alteration of the law is necessary to overthrow this monstrous inequality, this exaltation of the value of wealth above chastity.

The *Life of Faith* says—

A member of the congregation of Holy Trinity, Richmond, Surrey, has lately been led to give up his business and offer himself for the Lord's work in the foreign field, at his own charges, in connection with the Church Missionary Society. Not being able to complete his arrangements so as to proceed at once, he has handed in a cheque for £100 towards the expenses of another labourer until he himself is able to engage in the work. How many others, who cannot go out themselves, might thus help to support their substitutes!

THEY MURDER THE FATHERLESS AND SAY THE LORD SHALL NOT SEE.

One of those great crimes which stir the heart of humanity has just occurred at Patna, within a day's journey of Calcutta. The chief criminal is a European magistrate. The victim is a young Native Christian girl.

On Nov. 1st last, Miss Abraham, of Patna, a noble lady connected with the Church Missionary Society's Zenana Mission, wrote to Mr. Alfred S. Dyer, Bombay, that "two widows at Patna, aged respectively 26 and 14, who were both living in the house of a man named Radakissen, having heard the truth, and wishing to leave a life of sin, and embrace the faith of Christ, came to me a fortnight ago in the evening, without help from anyone in my house, and have remained under my roof since, learning both to read and understand the truth very rapidly."

Miss Abraham then stated that Radakissen, the immoral man from whose house the young widows had fled, was attempting to force the youngest, aged 14, back again into his possession, and that her mother (for pecuniary reasons, as will be seen hereafter) was supporting him. The child-widow had addressed the Magistrate thus—"I beseech the Sahib log [literally, "the great folks"] not to let me be returned to my mother. She left me in Radakissen's house, and will again, if she can, place me where I must live in sin."

Miss Abraham concluded by asking Mr. Dyer—"Is there any law bearing upon this point—*Can a mother force her child to lead an immoral life?*" And to show the urgency of her request for information, she added this copy of a summons which she had received from Mr. C. C. Quinn, the Magistrate at Patna:—

MAGISTRATE'S COURT.

To Miss Abraham.

Whereas complaints have been made before me by Radakissen and Musammat Mahtabo, the husband and mother of one Musammat Luchmin, that you have unlawfully abducted the said Musammat Luchmin, a girl under 14 years of age,

I hereby direct you under Sec. 551 of the Criminal Procedure Code, to produce the said girl Musammat Luchmin, before me on the 6th November, 1888, in order that she may be made over to the charge of her husband or mother who have been directed to be present on that date.

Patna being about a thousand miles from Bombay, there was only sufficient time left to advise Miss Abraham by telegraph. A message was therefore sent to her of which the following is the substance:—

Section 551 Code Criminal Procedure only refers to cases where girl is detained for unlawful, that is, immoral purposes. You are not detaining the child-widow for an unlawful purpose, and must not give her up. Magistrate's order is illegal. Under Section 372 Indian Penal Code, the mother is liable to ten years' imprisonment.

A chivalrous Englishman, Mr. Henry D. Thompson, Solicitor, of Patna, undertook to plead the poor girl's cause gratuitously before the Court. The unjust judge, however, seemed unwilling even to listen to his contemplated victim's case. Mr. Thompson only succeeded in obtaining a postponement, and in thus delaying the brutal sentence.

How unlawful the proposed action of the Magistrate Quinn was, will be shown by a few additional particulars.

The girl Luchmin was married when very young, according to Hindu custom, to a boy named Durbarry Lall, who died two years after marriage. That boy was her first and only husband. After his death, Luchmin's mother tried to pass her off as an unmarried girl, and to effect her marriage with the man Radakissen, but the fraud was discovered, and all the parties concerned belonging to the same (Khetri) caste, the caste rules stopped the proceedings. The mother of Luchmin ultimately sold her to Radakissen for immoral purposes, and she was placed with another of his mistresses. So much for the legality of the Magistrate Quinn's peremptory order to Miss Abraham to deliver this Christian girl up to her immoral "husband."

Section 372 of the Indian Penal Code is expressly designed to prevent the trafficking in young girls for immoral purposes. The section says:—

Whoever sells, lets to hire, or otherwise disposes of any minor under the age of sixteen years, with intent that such minor shall be employed or used for the purpose of prostitution or for any unlawful and immoral purpose, or knowing it to be likely that such minor will be employed or used for any such purpose, shall be punished with imprisonment of either description for a term which may extend to ten years, and shall also be liable to a fine.

In ordering Miss Abraham therefore to deliver Luchmin to her criminal mother and "husband," the man Quinn thereby made himself an accomplice in the violation of the above Section.

Further, Luchmin claimed that she was several months over fourteen years of age, and therefore possessed the legal as well as the moral right to have the custody of her own person against those who would make a prey of her, and traffic in her virtue. Her affirmation as to her age is supported by independent testimony, and not least by the repeated statements of her mother, made before she had any object in falsifying her daughter's age. But, as will be shown, Quinn appeared determined to damn the girl, as far as he could do so, irrespective of evidence.

When the case came again into Court, Mr. Thompson, on behalf of Luchmin, asked for more time in order to procure important evidence. This was only consented to on condition that the girl should be removed from the care of Miss Abraham, and placed in the custody of a third party, a Mahomedan. The girl's protest against this disposal of her was not heeded.

IMPORTANT AND URGENT.

The telegraph having brought this news to Mr. Dyer, revealing the determined bias of the Magistrate against according justice to Luchmin, Mr. Dyer asked his colleague, Mr. Maurice Gregory, of Bombay, formerly acting editor of *The Sentinel*, London, to immediately proceed to Patna, and consult with Mr. Thompson and Miss Abraham as to what further could be done to save the girl. He travelled by the mail train. Starting on Thursday evening (Nov. 15th,) he reached Patna on Saturday afternoon. He found (1) a concensus of opinion that there was no prospect of a fair trial for the girl at Patna, and (2) that there were threats by Radakissen's party of obtaining possession of Luchmin by force, the carrying out of which it would be difficult to prevent. Some of the partizans of Radakissen were saying that they only wanted Luchmin for a single hour, and that Miss Abraham could have her for ever afterwards. This latter remark was not assuring, considering that pending the decision of a similar case, a Christian girl had had liquid poured into her eyes, after which she was returned to her friends of the Zenana Mission almost totally blind.

Mr. Gregory therefore proceeded at once to Calcutta, and after some difficulty occasioned by the apathetic attitude of two legal officials, the Solicitor to the Government and the Government Prosecutor, who did not want to be troubled with such a matter, succeeded in bringing Luchmin's case before the High Court on Nov. 22nd in the form of an application for the removal of the trial from Patna to Calcutta. The Judges on the Bench were Mr. Romesh Chunder Mitter, and Mr. Macpherson. Mr. W. Garth (son of the late Lord Chief Justice of Calcutta) generously appeared to plead Luchmin's cause without fee. His appeal to the Judges was one of great force, and was not delivered without deep emotion. But the application was refused.

With a just horror of what might happen to her, Luchmin, in her petition to the High Court in support of this application, said that she was "*willing to go to prison indefinitely*" rather than be handed over to her mother or Radakissen. The Judges had the power under Section 526 of the Code of Criminal Procedure to transfer the case (indeed that Section was specially designed to assist such applications) but they refused to exercise it.

When the case came on for hearing at Patna on November 23rd, Mr. Thompson succeeded in obtaining further delay until December 2nd, and again until December 6th.

A TERRIBLE SCENE IN COURT.

For a counterpart of the scene which took place in Quinn's Court at Patna (it cannot be called a Court of Justice, nor

even of Law), it is necessary to go back to the days of negro slavery in the Southern States of America, when brutalized white fathers sometimes sold their own daughters at the auction block to the highest bidder, the flaxen-headed child with Saxon features being torn, amid maddening cries of shame and despair, out of the loving arms of the slave-mother, but a shade darker in complexion than her child.

For five weeks the child-widow Luchmin had waited with anxious heart to know her fate—to learn whether it was possible, under the rule of a Christian Government, for a Christian girl to be legally sold into a life of infamy, a life of slavery to lust, a servitude infinitely more horrible than slavery to labour. The momentous day had arrived. Coming events cast their shadows before; and is it any wonder that the frame of the doomed child trembled as she placed her foot upon the threshold of the Court? Quinn was asked to hear further evidence on Luchmin's behalf, but refused. Then the Court was cleared while the unjust judge prepared himself for his fell deed. The time of waiting for the verdict seemed hours. At last the verdict came—an order to deliver the victim to the custody of Radakissen and the immoral mother who had sold her, and who had herself been living in adultery with the girl's uncle.

On the order being given, the girl noticing the great commotion, looked confusedly from side to side, and clung to Miss Abraham. The next moment Radakissen's arms were round her waist. She screamed again and again, and continued crying "I will not go; I will not go." Quinn who was looking complacently on, ordered a policeman (or more than one) to help force the girl from Miss Abraham. Mr. Thompson said—"I beg of you to give us half-an-hour to appeal to the Judge" [of a higher Court then sitting]. Quinn said—"Certainly not."

A gentleman who was present writes—"The girl then clung fiercely to the Magistrate's table, but was torn from her hold by Radakissen, while she sent up yell after yell, the magistrate looking on. The tennis players at the Club some distance off, ran to the side from which the piteous screams were coming. The scene was terrible, and I hope I may never be a witness of a similar one. The girl had three hours before presented a petition to the magistrate appealing to him to help her, saying that she was a Christian girl, and was ready to answer any questions he might put to her on her knowledge of her faith, to test her."

Unsuccessful Attempt to Appeal.

When Luchmin was overpowered, and her struggles had ceased, Miss Abraham drove in haste to the Court of the Sessions Judge at Patna, to lodge an appeal which had been prepared in the morning in anticipation of the illegal and brutal decision which had now taken place. On her arrival a case was going on; when it ended it was 4-30 p. m. The Judge then refused to hear Miss Abraham's appeal, saying the time for the Court to rise was five o'clock, and she might come the next morning at 11. Mr. Masters, Solicitor, represented to him the importance and urgency of the matter Miss Abraham had come about, but the Judge said "his work for to-day was done."

With what feelings Miss Abraham returned home may be gathered from the following extract from a letter written by her that evening—

I am almost heart-broken about my child, but Sunda [the other widow, aged 26, who left Radakissen's house with Luchmin] has been God's instrument for cheering me this day. I went to her room to try and say a few words of comfort to her, and completely broke down in trying to pray, when this babe in Christ took up my petition and pleaded most fervently for present need and for the strengthening of her own faith. It was indeed good to see this fruit of the Spirit in this, Sunda's, first trial of faith.

At eleven o'clock that night Mr. Dyer received at Bombay a telegram from Miss Abraham containing particulars of the demoniacal deed that had been perpetrated at a British Court at Patna, the sacrifice of a Christian maiden by an official acting in the name of a Christian Queen.

What was to be done? It was impossible that any manly man could acquiesce in such a decision.

The Victim and Lord Dufferin.

The clock was striking the midnight hour as Mr. Maurice Gregory left Mr. Dyer's house to despatch the following "urgent"* message to Lord Dufferin, who was still in power as Viceroy—

Quinn, Collector at Patna, has illegally and by force consigned to a life of infamy a girl named Luchmin, whom he holds to be under fourteen years of age. I appeal to you to immediately interfere to save the child from further outrage. She is a Christian. I am prepared to take charge of her. "Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."—Alfred S. Dyer, Editor, *Bombay Guardian*, Bombay.

At half past nine o'clock the following morning (Friday, Dec. 7th), Mr. Dyer sent another urgent message to Lord Dufferin, as follows—

Thompson, Solicitor, Patna, telegraphs that the Christian girl about whom I telegraphed to you last night was torn yesterday amidst her struggles and screams from the arms of Miss Abraham, Zenana Mission, Patna, and given to the immoral man to whom her immoral mother had sold her, by order of European Magistrate Quinn. England expects you to save that girl.

* For the information of readers in Great Britain, America, and Australia, it may be explained that there are three classes of telegrams in India, viz., "urgent," "ordinary," and "deferred," which have precedence in that order, and are paid for accordingly.

No acknowledgment having been received from Lord Dufferin at 2 p.m., the substance of the foregoing messages was at that hour telegraphed to Lord Cross, Secretary of State for India; to several members of Parliament on both sides of the House of Commons, and to a number of newspaper editors, as mentioned in our issue of last Saturday.

At 4-50 p. m. Mr. Dyer received a message from Calcutta, thus :—

From P. S. G. G.

I have at his Excellency's direction sent your two telegrams for official disposal.

"P. S. G. G.," it is presumed, means "Private Secretary to Governor General." An indirect answer to such telegrams as were sent may be permissible. The shame of this telegraphic reply is that although Lord Dufferin has daughters of his own, who may one day—such are sometimes the vicissitudes of life—be in the clutches of human vultures, there is not here one word to indicate interest or sympathy, or the exercise of any personal influence, or the order of any immediate action, to save the perishing child Luchmin. It is not therefore remarkable that at 7 p. m. Mr. Dyer sent another "urgent" telegram to Lord Dufferin as follows :—

If you do not personally interpose, of course you will be held responsible for the ruin of the girl Luchmin at Patna. Remember the Lord's words—"Inasmuch as ye did it NOT to one of the least of these, ye did it not to Me?"

Any woman has a right to intervene on behalf of a woman, and a double right on behalf of a young girl. At 7 p. m. also, Miss Richardson, Lady Superintendent of the Reformatory Hospital and Rescue Home, Tardeo, Bombay, telegraphed to Lady Dufferin—

Implore his Excellency to instantly interfere to save Christian child at Patna from further outrage.

A little later the same evening, a further urgent telegram went to Lord Dufferin from another quarter—

Have just heard details of horrible outrage at Patna. Strongly urge your immediate interference to save the girl.—H. C. Stuntz, Minister Grant Road Church, Bombay; Hon. Secretary, Gospel Purity Council for India.

Mr. Stuntz received answer the next day :—

From P. S. Viceroy.

Your telegram of 7th to Viceroy. Some telegrams previously received on this subject have been forwarded to Bengal Government, within whose jurisdiction this matter lies.

Miss Richardson was replied to a day later :—

From M. S. V.

Your telegram to her Excellency. Am desired to inform you that official enquiries are at present being made with regard to the matter.

There was still no sign of personal interest or immediate action by the head of the Government of India—nothing but a hollow attempt to shirk responsibility, and to place it on the shoulders of others. When the hand of an assassin is uplifted to strike a dagger into his victim's heart, it is not sufficient for the man

who might stay the murderer's hand, to ask somebody else, if he should think proper, to make an official enquiry.

Appeal to Lord Lansdowne.

Lord Lansdowne assumed Viceregal power on Monday morning, the 10th inst. The Rev. H. C. Stuntz, Hon. Secretary of the Gospel Purity Council for India, therefore telegraphed to him on that day—

I telegraphed to Lord Dufferin on Friday urging his instant personal interference to save a Christian girl who had been illegally consigned to life of infamy by Quinn, European Magistrate at Patna. No satisfactory answer has been received. You are earnestly requested to intervene to save the girl from ruin by this official's decision. Quinn ought to be immediately suspended.

Preliminary appearance of the case in Parliament.

Meanwhile a telegram had been received by Mr. Dyer from London saying that Professor Stuart would bring the matter before the House of Commons on Monday, the 10th.

In answer to Professor Stuart's question, Sir John Gorst, Under-Secretary of State for India, is reported by telegraph to have read a report from Quinn on his own doings, and to have stated that "the affair was apparently a dispute between certain missionaries and the natural guardians for the possession of a child." The Under-Secretary "desired the House of Commons to remember that Indian magistrates were bound to administer the law, and that the Queen's Government were under the most solemn obligation to respect the religion and the social customs of the Hindus."

The readers of the foregoing narrative will not need to have the wicked absurdity of Sir John Gorst's reply pointed out to them. Quinn has not been upholding the law, but breaking it. The case is not one of Hinduism *versus* Christianity, but of the natural and legal rights of an Indian girl to be protected from moral and physical ruin.

Immediately Sir John Gorst's statement in Parliament was published in India on Wednesday morning, Dec. 12th, Mr. Dyer telegraphed to Lord Cross, and to a number of members of Parliament and newspaper editors and others—

Gorst's statement in Parliament on Magisterial outrage upon girl at Patna is untrue. Am sending full particulars by mail.

What we Demand.

What, now, do we ask of the Government? First—That Quinn's illegal and brutal verdict shall be at once declared void. Second—That Quinn shall be immediately suspended, and then dismissed from the public service. Third—That Luchmin shall be compensated, as far as money can compensate her, if she is still alive, at Quinn's expense. Fourth—That the Government shall prosecute Radakissen and Luchmin's mother under Sections 373 and 372 respectively, of the Indian Penal Code.* Fifth—That the age at which a girl can legally consent to her moral ruin shall be raised by Indian law to 18 years.

Corrupted officials, high and low, may regard Luchmin as only a poor Indian girl, but she stands before the world today as the representative of the cause of womanhood. God has His purposes in the afflictions of His children. The sufferings of this Christian child-widow will be the means of saving countless multitudes of her countrywomen from a living burial. Nothing but the concession of the demands in the previous paragraph can stop the agitation which in the providence of God has now begun.

FOUL LANGUAGE IN THE STREETS.

Deputation of Sunday School Teachers to Lord Reay.

The readers of *The Bombay Guardian* will remember our announcement, several weeks since, regarding the preparation of a memorial to the Governor of Bombay Presidency on the extent and evil of impure language in public places, and on the means of abating the evil. This memorial, influentially signed, was presented to Lord Reay on Saturday last by a deputation representing the Sunday School Workers of Western India.

The deputation was received at Government House. The Rev. H. C. Stuntz, Minister of the Grant Road Church, introduced the subject. He spoke of the widespread and evil effects of impure talking in public places so prevalent throughout India. This was especially noted by Sunday School teachers, but he was glad to say that the getting up of this memorial had aroused interest in other quarters and that a second memorial was about to be started which would be signed by the community in general in Bombay, Native as well as European.

The memorial stated that according to the existing law of India it is a criminal offence to utter obscene language in or near any public place, but they are respectfully of opinion that the law as it now stands is insufficient to deal with this serious evil.

Section 294 of the Indian Penal Code runs as follows:—"Whosoever sings, recites, or utters in or near any public place any obscene song, ballad, or words to the annoyance of others shall be punished with imprisonment of either description, for a term which may extend to three months, or with fine or with both."

While acknowledging the utility of this section for the purpose for which it is intended, and as shewing that Government recognize the evil in question, we are firmly convinced that the provision made therein against the use of impure language is inadequate, and that, for the following reasons, a law is needed far wider in its scope than that which at present exists:—

A serious defect in the law as it now stands is that in streets and public places obscene language may be indulged in with impunity even in the presence of policemen, who are powerless to deal with the offence, unless it can be shewn to be to the annoyance of others, and for obvious reasons it is well known that prosecutions for this offence, which are both disagreeable and inconvenient, are seldom undertaken.

A further defect in the law is that in compounds, tenement houses, ranges of huts, and similar collections of dwellings, where hundreds of both sexes and of all ages live in close proximity, the foulest language may be indulged in with a sense of perfect immunity from legal consequences, as such places do not come within the purview of the section of the Penal Code above quoted.

These considerations appear to your memorialists of such gravity as to demand a revision of the law regarding the use of obscene language. It is scarcely necessary to point out to your Lordship the fatally demoralizing effect which such a vile practice must have on the people at large, but especially on the children and youth of this country; and as those who are engaged in the responsible duty of instructing large numbers of children in Christian truth and morality, we view with alarm the widespread prevalence of this demoralizing practice. Nor are we alone in our solicitude, as we have every reason to believe that in this matter we have the entire sympathy of the influential and respectable portion of the Native community as well as of a large portion of the leading Native press.

The Governor in reply said the subject of the memorial had his hearty sympathy. This sympathy would not simply be an empty sympathy. Sir Raymond West was at the present moment framing a new Police Bill, and he (the Governor) would communicate with him on the matter. The memorial had therefore been handed in at a most opportune time. He had, he might say, had the matter brought before him by other gentlemen. He was very glad to see public opinion being brought to bear on the question.

Mr. Sumant Vishnu, of the American Mission, spoke of the flood of impure literature as well as of evil talk in the vernacular with which Bombay was infested.

The Rev. H. C. Stuntz spoke of the extremely vile language used in quarrels of the Natives near his residence, and said that sometimes his Native Christian servants said to him "Oh! Sahib, cannot something be done to stop it?"

Mr. E. W. Fritchley, superintendent of a joint European and Native Sunday School, said that he should not like Lord Reay to think that they depended only upon law for the eradication of this evil. They did not. Large numbers of leaflets in the various vernaculars were in course of preparation. It was only asked that the law should assist them in their efforts, and that it should be wider in its scope than that which at present exists.

Mr. Maurice Gregory, a member of the deputation, spoke of the evil effects of the custom, and said that the widespread character of it was no excuse for non-legislation. The effect of a good law was to educate the public conscience even if it was only partially enforced.

After some conversation on the subject of Sunday School work in Bombay, in which the Rev. W. Bell M. A., and others gave some interesting information the deputation thanked His Excellency and withdrew.

The followng story is told in Bishop Selwyn's "Life": A church had been restored, and the question had to be settled as to where the parishioners were to sit. At last a churchwarden suggested that the best seats should be given according to the proportion subscribed. He was afraid the Bishop would remonstrate, but to his relief he quite approved. "But how," said the Bishop "shall we ascertain who has subscribed the most?" "Oh, easily enough," replied the church-warden, "I've got all the lists." "Stop," said the Bishop, "we must remember another collection, where we have the highest authority for pronouncing that two mites, which make one farthing, were more then all the rest of the subscriptions put together, and consequently would deserve the first seat."

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* Section 373 of Penal Code reads,—"Whoever buys, hires, or otherwise obtains possession of any minor under the age of sixteen years, with intent that such minor shall be employed or used for the purpose of prostitution or for any unlawful and immoral purpose, or knowing it to be likely that such minor will be employed or used for any such purpose, shall be punished with imprisonment of either description for a term which may extend to ten years, and shall also be liable to fine."

TEMPERANCE MEETING AT COLABA

It is an advantage to the Temperance cause in Bombay to have the advocacy and help of one who has been through the Prohibition fight in the United States, and is thus able to take up an advanced position on the question.

Rev. H. C. Stuntz occupies this vantage ground; what he has to say should be especially noted by those who would deal thoroughly with the drink evil in India. At the usual open mouthly meeting of the I. O. G. T. held at the Temperance Hall, Colaba, on Thursday evening, Mr. Stuntz said he did not think all total abstainers had quite learnt their position yet. Total abstinence pledges us to take an interest in all legislation for the entire abolition of the Drink Traffic. Temperance work in the past has been only on the surface, the root is still there and keeps sprouting up and sending forth new branches. We must strike at the root. In reading through the daily newspapers at the list of imports in the various steamships, it seemed all liquor, liquor, liquor. Total Abolition may appear to be a dream in the far future, but it is surprising what strides temperance has made in the last few years, and we may expect great changes in a very short time. The poor drunkard has a bad time of it going down street, every liquor store he passes is a temptation shop. He wished there was a law to allow liquor only to be sold to men who were drunk, that would soon stop the traffic and lead to total abolition. Prohibition is not so far off as men make out. In a small town in America, where he preached just before coming out here, he had not seen a grog shop sign for two years. They had to prohibit 97 breweries, 23 stills and over 3,000 saloons in that State, which is 266 miles long and 213 wide. There was a fight to bring it about and a fight to enforce it. Some queer dodges were resorted to, to get it. One man blew a number of eggs and filled them with brandy and sent them into the State. The towns where prohibition is carried out are called "dry." In a dry town a college professor became very thirsty and could not do without some of the stuff. So he sent an order to the nearest "wet" State for 2 dozens of whisky, asking the merchant to disguise the contents well. They were delivered at the station in cases marked "Greek Testaments," but one sprung a leak, and the station officials becoming suspicious of such queer "Testaments" opened the cases. The professor was fined 500 dollars and sent to jail for 3 years where he will have ample time to study his "*Greek.*" There's a battle coming for which all should be prepared. These officials cry, like the devils did to Jesus, "Let us alone, what do we want with you," by this we get our revenue. They are ready to let an army of criminals loose if only they can increase the revenue. We cannot afford to build it up on the traffic that ruins men's bodies, and sells the virtue, morality and souls of the public. England last years pent upon policemen, and magistrates—for half of whom there would be no need if the grog shops were closed—more than £5,000,000 sterling, which exceeded the income from the licenses. Closing the liquor shops would put an end to drunkenness and immorality, the vices which go hand in hand, and all these officials who have to be paid for watching the saloons and their fruit, would go too. The money would be spent in useful things, and thus commerce would increase, and it would be a saving business on every hand. He had taken that stand that evening because he believed a great struggle is coming on in India, and he wished to prepare the minds of his hearers for it. God is working mightily. He believed Local Option will come to pass in England within two years, and it will follow in all her dependencies. He urged them all to gird on their swords, and fight and pray for total prohibition. Righteousness is going to flourish, and Christ shall reign as "King over all."

Mrs. Briggs closed the meeting with a few feeling remarks in which she mentioned a mother with three beautiful children, one a boy, who had come into her hotel that day. The mother was *drunk* but declared she had no drink about her, but, concealed in the boy's coat, was a bottle of brandy. A mother making her little boy carry her liquor. What will not the drink do?

TELEGRAPHIC NEWS.

Rome, December 6th: The Pope has authorized Italian Catholics to vote at elections.

London, 7th: The House of Lords have passed the Oaths Bill and the Bill for the extension of the Land Purchase Act. In the House of Commons Mr. J. M. Maclean, referring to the speech made by Lord Dufferin at the Calcutta St. Andrew's dinner, asked if most of the Native Princes and leaders of the Indian Mussulman community had represented to the Government of India the evil effects that would arise from the speeches made by the delegates of the Indian Congress and from the pamphlets published and distributed by them, and what the Government of India intended to do regarding the further meetings of the Congress. Sir John Gorst, in reply, said that Government had no information as yet regarding the intentions of the Government of India in the matter.

Paris. 8th: The French Cabinet have summoned a special Commission of jurists and financiers to examine the scheme for providing funds for the completion of the Panama Canal.

London, 10th: News has been received that the Chief of Abushiri has attacked the German station at Bagamoyo, but retired after severe fighting. The Indian traders have abandoned the place. A telegram received from Chardjui states that Ishak Khan has settled down at Kerki and that his followers are scattered throughout Bokhara. The Russian expedition to Thibet, which had halted owing to the death of Colonel Prjevalsky has started again under the leadership of Colonel Pevtsoff.

Berlin, 12th: Prince Bismarck has resolved to restore German authority in East Africa, either by taking over the stations of the company or assisting the company with money.

A letter has been received signed by Mr. Trimback Canaran, Hon. Secretary, on behalf of the Western India Native Christian Union. It will appear in our next issue.

PASSENGERS ARRIVED

Per P. and O. Str. *Brindisi*, Dec. 10th:

From London—Mrs Milsom Mr Pattison Mr Dyson Mr and Mrs Sillifant Surg-Maj Gray Mr Baines Mr R K Bayne Miss Shedlock Mrs Macnee and child Mr Proctor Lieut F W Stanton Lieut W H Mercer Mr and Mrs Romilly Mrs Gartside and child Mr Haddow Mr Sababudin Miss Greaves Mrs Kitchin Mr A A Conroy Mr Bremner Mr Rowcliffe Revd Baynham Mrs Baynham Mr and Mrs Suggs Mr E Deasey Miss Bell Mr C Hall Capt Gadd Mr Wooldridge Mr Grimshaw Col Auchenleck Mr Cavell Mrs Johnstone, child and infant Revd Buchanan Miss Mackay Mrs Whitman and infant Mr J K Crompton Sergt Gray Revd Martin Mrs Martin Lord and Lady Donner Miss Chevasse.

From Brindisi—Mr Courage Mr Rodolph.

PASSENGERS SAILED

Per P. & O. Str. *Kaiser-i-Hind* Dec. 14th:

For London—Surg-Major Findlay Major and Mrs N Arnott Capt C R Burn Mrs Rowan Hamilton and child Mr W J Talbot Mr Bulaki Rama Two Misses Stratton Mr H Croly Rev and Mrs C F Johnson and two sons Capt C C W Dandridge Mr and Mrs Stegman Mr G Hopkins Mr Richardson Mr McMurtrie.

For Brindisi—Marquis of Dufferin and Ava Marchioness of Dufferin and Ava Lady Helen Blackwood Lady Hermione Blackwood Mr McFarran Capt C W Muir Major H Cooper Mr Buckler Mr J Anderson Mr J F MacNair Mr Cumberlege Capt H H Hart Col C Wodehouse Mr C Z Bunning Mr W Wiseman Mr Dickson Miss Chevasse Mr G Brionesi Mr J N Fleming.

For Suez—Mr M T Kennard Mr L Flower Mr G Agelasto.

For Aden Dy Surg-Genl Cates Surg-Genl Thomson Mr Haydon.

Domestic Occurrences.

DEATH.

THOMAS—At the European General Hospital Bombay on the 7th instant; Mr. Arthur Thomas, of the Public Works Department, Nagpore, aged 31 years.

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Miss E. B. Years, 8th May 1888.....	6	0	0
Mr. S. Page, 8th Dec. 1888	12	0	0
Mr. J. W. Ballard, 1st Sept. 1888 ...	7	10	0
Rev. Hormusji Pestonji, 31st Dec. 1889	7	10	0

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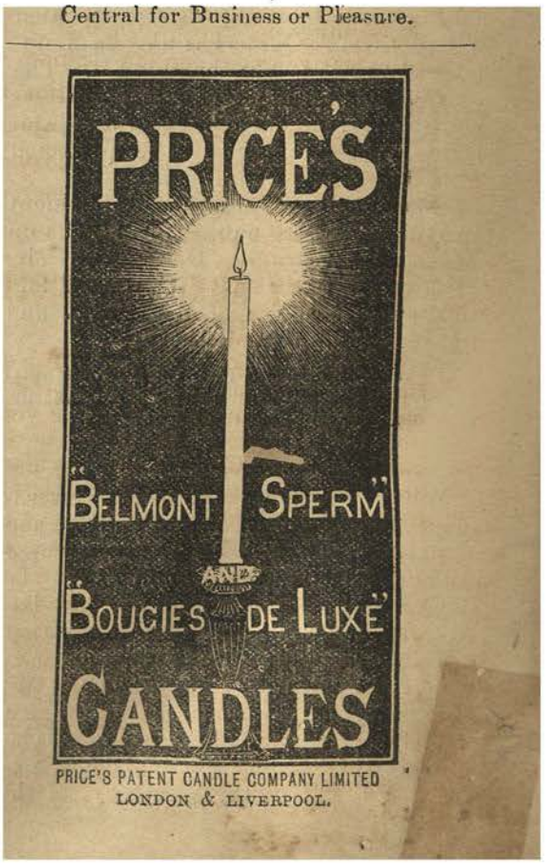

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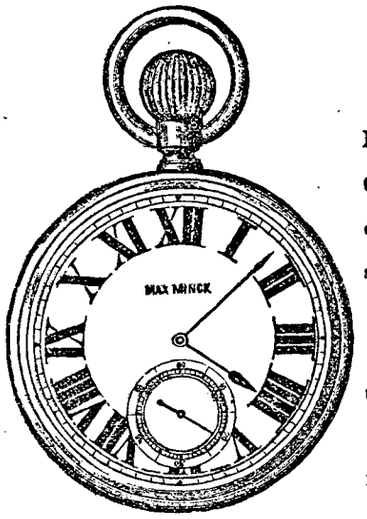

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